

ancient sacred book of the Iranians, we learn that on the ten nights of the festival the souls of the dead (the Fravashis) were believed to go about the village asking the people to do them reverence, to pray to them, to meditate on them, and to furnish them with meat and clothes, while at the same time they promised that blessings should rest on the pious householder who complied with their request.¹ The Arab geographer Albiruni, who flourished about the year niong the one thousand of our era, tells us that among the Persians of ^{time} the Jagt fye [%] of the month Aban were called

Farwardajan. "During this time," he says, "people put food in the halls of the dead and drink on the roofs of the houses, believing that the spirits of their dead during these days come out from the places of their reward or their punishment, that they go to the dishes laid out for them, imbibe their strength and suck their taste. They fumigate their houses with juniper, that the dead may enjoy its smell. The spirits of the pious men dwell among their families, children, and relations, and occupy themselves with their affairs, although invisible to them." He adds that there was a controversy among the Persians as to the date of this festival of the dead, some maintaining that the five clays during which it lasted were the last five days of the month Aban, whereas others held that they were the five supplementary days which were inserted between the months Aban and Adhar. The dispute, he continues, was settled by the adoption of all ten days for the celebration of the feast.^u

translated and edited
sky and the earth, etc., had each a
Edward Sachau (London,
*Fravashi.*¹ Compare *id.*, *Onnazzd et*
Iⁿ the *Dinkani*² a
Ahriman (Paris, 1877), pp. 130 *sqq.* ;
which seems to have
N. Söderblom, *La Vie Future d^oapres*
the first half of the
Le Mazdtisme (Paris, 1901), pp. 7 *sqq.*
A.D., the festival is
A different view of the original nature
"tho. se ten days which
of the Fravashis was taken by C. P.
winter and *icrimina-*
Tiele, according to whom they were
because the five *Gathie*
essentially guardian spirits. See C. P.
are for that purpose."
Tiele, *Geschichte der Religion in Alter-*
turn (Gotha, 1896-1903), ii. 256*³. means the five supplementary
days added
¹ *The Zend-Avesta,* translated by
the twelfth month to
James Darmesteter, Part ii. (Oxford,
of 365 days. Sec
1883) pp. 192 *sq.* (*Sacred Books of the*
translated by E.W. West,
East, vol. xxiii.). Part iv. (Oxford, 1892) p.
17 (*The*
² Albiruni, *The Chronology of* *Sacred Books of the*
East, vol. xxxvii.).

by Dr. C.
1879), p. 210.
Pahlavi work
been composed in
ninth century
spoken of as
are the end of the
tion of the year,
days, among them,
By " the five Gathic
at the end of
complete the year
Pahlavi Texts